

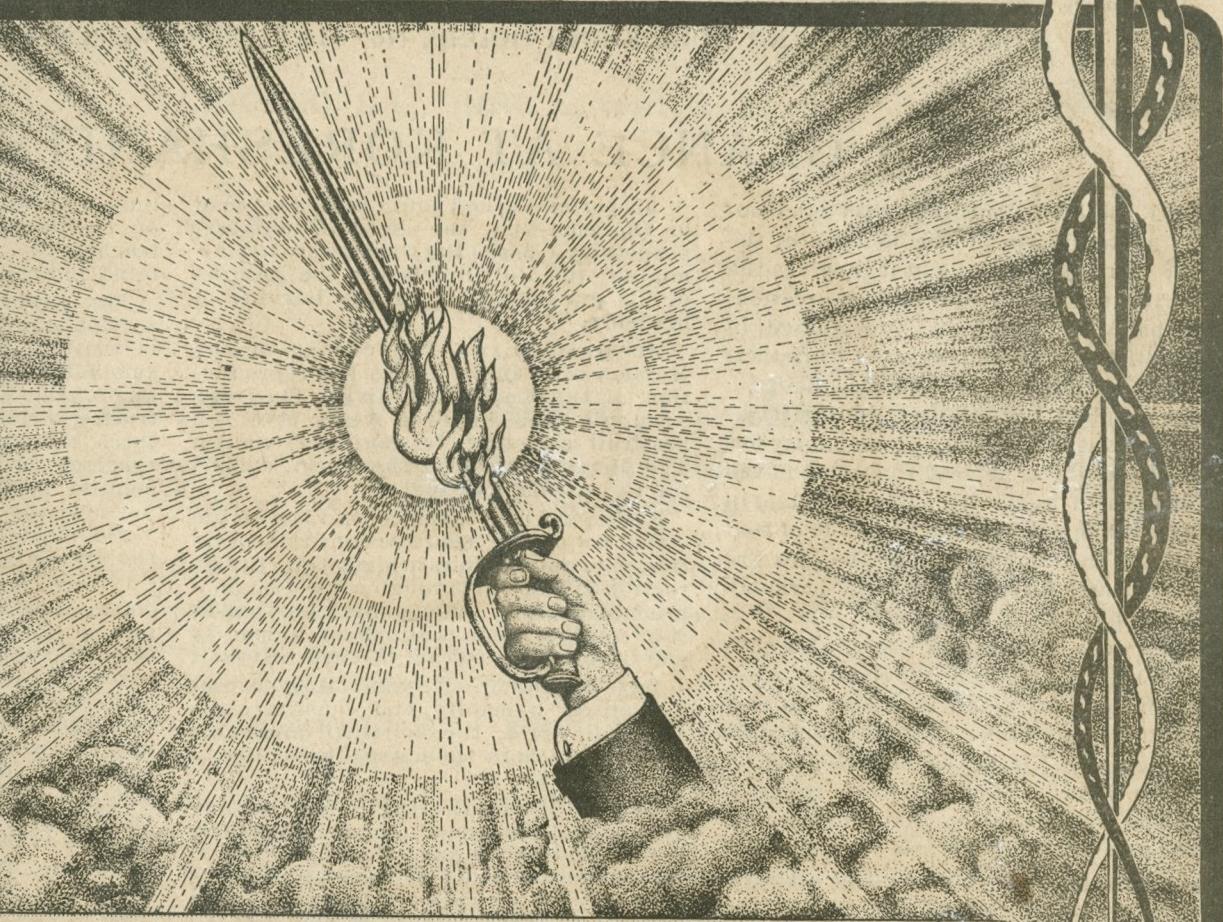
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of Koresanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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. . . . and Victoria Gratiæ, Pre-Eminent of the Koreshan Unity.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation mind and matter.

THE BIBLE.—The Bible is the written expression of the divine Mind; is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemical theology, ethnology, etc. There is conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only a scientific theory of communism, but practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. Koreshanity demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialist and humanity will constitute a unit of when every class is emplaced at rest a liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 445

Existence of Evil Taught by the Christ.

Inconsistency of "Christian Scientists" Concerning the Doctrines of Jesus and His Apostles ; Death and Devil Exist or the Messiah's Mission was in Vain.

IN THE NEW TESTAMENT SCRIPTURES we have a record of what purports to be the teachings of the Lord. His Disciples, when addressing him, did so most reverently as Lord or Master, in the sense of superiority—not merely as teacher. This may be confirmed in hundreds of instances by reference to the original texts. Any man who attempts to deny this shows his ignorance of the testimony of the Disciples and Apostles of the Lord, as imparted to the world in their records of his doctrines and life. The vicious attempt of the spirit of hell, manifest in "christian science" as one of the pronounced and open powers of antichrist to belittle the character of the Lord, and his mission and purpose in the world, cannot stand against the avowed opposition of the Messiah to the heinousness of the sins of the day and generation in which he performed his work, and which "put him to shame" in his ignominious death on the material cross, after his trial and condemnation as a malefactor.

If we accept any part of the Disciples' testimony we must accept it all. We cannot logically and conscientiously select that part of their records which seems to adapt itself to some preconceived notion that may have been formulated for the express purpose of denying the

Lord's mission. The Lord testified to the existence of satan and the devil, the existence of sin and the perpetuity of evil. The power of this latter antichrist to nullify His declarations, must confront the vast array of recorded testimony in opposition to the spurious claims of an antichristianity which is as conspicuous as it is damnable and absurd.

"Ye are of your father the devil, and the works of your father ye will do," needed no mollifying medication from the Lord who made the unambiguous declaration; nor will it admit of the flagrant attempt at its denial by antichristian "christian science." The announcements of the Lord in his unqualified condemnation of sin, cannot be stultified by the extraction of "christian science" soothing syrup from the mutilated records of the Apostles. The Lord came to save his people *from* their sins—not the sins of ignorance merely, but the sins of vicious and voluntary performance. The powers of hell, while not knowing that they were crucifying the Son of God, so far as the external consciousness of those who maliciously put him to death was concerned, did know that they were falsely accusing an innocent man, and their persecution was hellish. And while he prayed: "Father, forgive them; for they know not what they

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do; he knew that he was not suffering a mere negation. The Son of God whom "christian scientists" say taught there is no sin, sickness, nor death, and therefore no such thing as suffering, found himself unable to apply his own doctrines. He so suffered as to be compelled to exclaim, in the agony of despair, "My God, my God, why hast thou forsaken me?"

If Jesus were the original founder of this modern humbug, and there is no sin, no sickness, no death, why did he set this remarkable example of the power of death, and in the throes of his agony exclaim, to the power of its then superdominant authority? If the Christ did not die, then all the testimony of his Apostolate goes for naught, and the story of his crucifixion is the myth that the "higher criticism" would make it; and if that be a myth, then the entire conception of what is termed primitive Christianity is a mere fabric of the imagination, and it would be better to have ignored the myth and to have founded the system of psychological power upon something more tangible than the modern Christian misconception of a relegated mythology.

Even "christian science" is not the full-fledged power of antichrist; for John—one of the most conspicuous of the Apostolic enunciators, *the inspired John*, the same John who wrote much of the Gospel record, and whose testimony if not true in one instance at least, ought to be doubted in all—declared the coming of a beast "ascending from the earth; and all the authority of the first beast he executes in his presence, and makes the earth and all who dwell therein to worship the first beast, whose mortal wound was healed. And he does great signs, so that even fire he makes to come down from heaven to earth in the sight of men." Now, here is the statement of John, that there is a power capable of showing signs and performing other miracles in counterfeit of the powers of the Spirit of God. Miracles are now no evidence of the power of God. Any man, no matter what his religious profession, whether of the rankest atheism, can so direct his mental force as to produce favorable or unfavorable conditions, mentally or physically. Combined psychic energy induces cumulative results proportionate to the augmentation of the aggregate mentality. There is more power either for good or evil in the union of two minds than there is in the operation of one mind alone; and the greater the combination of mentalities, the greater the power for good or for evil.

If there be any doubt of the Lord's opinion of the existence of sin and evil and their consequences, we will produce a few extracts from the records of his own personal declarations. The Lord Jesus taught that devils had an existence, and used language as definite regarding devils as regarding the existence of any other beings. He said: "If satan cast out satan, he is divided

against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? * * * He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." How do the above Scriptural passages appear in the light of the Eddy statement, that there is no sin?

His name shall be called Jesus, not Christ, because he shall save his people *from* their sins. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." If Mrs. Eddy's statement that there is neither sin, sickness, nor death, is not a plain contradiction of the declaration of the Lord, then there is no meaning to language.

It would ordinarily seem that if the doctrines of the Lord were to be brought into dispute on the basis of an avowed confession of the Christ, there would be some little show, at least, of an outward similarity. The audacity of the "christian science" denial of the Divinity of Jesus, and its contradiction of all Christian principles, show the stage of corruption attained by a professed Christianity. Never in the history of the progress of Christian civilization has anything appeared to more conspicuously set forth the accuracy of prediction to be fulfilled in modern times, than this modern abomination. If anything more were required to verify the truth of the prophecy of antichrist than has heretofore appeared, in "christian science" we have the climax. Mrs. Eddy has just emerged from a lawsuit, where, as she asserts, she had a non-entity for a plaintiff. She was merely fighting a phantom of her own imagination because, if all is good, then there could be no evil opposition to her claims. It must have been a peculiar relish for her to have partaken of this dessert, in the good spirit of the woman who brought the suit. Mrs. Eddy's imagination must be a vivid one, to even suppose that she was conducting a lawsuit, when she is so good and there is no evil. There was no lawsuit, according to

her doctrines; and how she could have fallen into this error while teaching the contrary, is a mystery.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels." "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." "I am not sent but unto the lost sheep of the house of Israel." "Tell the vision to no man, until the Son of man be risen again from the dead." How could Jesus have made this lamentable mistake, that he should die, in view of the fact that there is no death, and that there was yet to come a Mrs. Eddy to contradict his emphatic declarations?

In this age of the world, when corrupt measures demand some justification to stultify the conscience and soothe its compunctions, this monstrosity called "christian science" comes to fulfil the requisition. Men who are steeped in iniquity, who have robbed the hire-

ling in his wages, the widow and the fatherless, and have turned aside the stranger from his right, and feared not the Lord of hosts, ought to be grateful to this modern comforter for the great boon of mollification coming in this nick of time. There could be nothing more acceptable to an old reprobate, rotten with iniquity, than to be told that there is no sin! And Mrs. Eddy is just the woman to give this sop. "For there shall arise false christians and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Signs and wonders, then, are not to be taken as evidence of the manifestation of the power of God. There are to be more convincing proofs of the genuine Messianic manifestation of this age. When the Messiah is manifest, he will confirm the office of the Christ of nineteen hundred years ago by fulfilling the commandments then enunciated, and *teaching men to do them.*

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh [there is no flesh according to Mrs. Eddy], that he [the Son] should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus [the] Christ, whom thou hast sent." "None of them is lost, but the son of perdition; that the Scripture might be fulfilled." "Saul, Saul, why persecutest thou me? * * * I am Jesus [the man] whom thou persecutest."

Purpose and Conduct of the Koreshan Unity.

A System of Genuine Liberty for the Promotion of Happiness; its Scope, Progress, and Ultimate Success; Organic Fellowship in the True Form of Society.

THERE ARE SOME THINGS in connection with the workings of the Koreshan Unity that the outside world ought to know, and we take the opportunity to impart the information through THE FLAMING SWORD of this issue. There is a somewhat extensively prevailing impression that the Koreshan System is to be regarded as a continual source of social restraint, and that the Society is made up of a series of daily penances, in which it is believed there exists an aggregation of virtues that will be booked on the account of the devotee to these restraints. Our system is substitutional, providing better resources of enjoyment than can be furnished in the world outside of the Unity. Heaven is a place and condition of the utmost degrees of pleasure, the extent and variety of which are beyond the power of the ordinary human expression to convey. It is a place of supreme enjoyment, and should be so, as it is the full compensation for the experiences through which every personality has to pass in the progress of

that development which is to fit one for the final beatitudes of the perfect man.

We do not contend that we have reached the heavenly state or condition, in the present development of our Order; far from it, but we are instituting the only means through which can be reached the goal of human contentment. Nor do we claim that all men will be brought into the aggregate fellowship of community life. Socialistic communities will be established throughout the world on the basis of the Koreshan Unity united life; this will be, however, only the great universal sympathetic system. It will be to the universal or Grand Man, what the sympathetic nerve is to the individual or individual. The groupate system of Koreshanity is but one part of the perfect whole, as it will obtain in the social order of the near future. The more perfect people of the age will pass through the groupate stage of human progress.

Society in its perfect state will constitute the man

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in his greatest form, because a perfect social creation is in the form of man. Man in his greatest form is the macrocosm, and is like man in his least form—the microcosm. It is easy enough for men little versed in the laws of natural correspondences, to prate of the universal man and talk glibly of the macrocosm; but it is quite another thing to so thoroughly know the anatomical structure and function as to be able to construct society according to the laws of correspondential order. Humanity will take the form of a man, not in some other sphere of existence, but *in the world*, on this natural plane of active life and enterprise. Such an organization of society means that one mind will have the intellectual direction of the arrangement of human society into organic fellowship. In order to accomplish this, he will possess not only the knowledge of the human anatomy and its functions, but will be able to translate this language into the language of societal life.

The universe as a cosmogonic or an astronomical system is in the form of the Grand Man; it is not, however, endowed with mentality. It is composed of the correspondences of whatsoever organs are embodied in man as a living being. We will furnish one illustration: The form of what is called the physical universe is so related as to center and circumference, that it is subject to the principles of expansion and contraction as manifest in the tides. This is the correspondence of respiration in the vidual man, and does not depend upon the influences attributed to the creation of the tides as set forth in the assumptive definitions given by so called astronomers. This operation of the ebb and flow called the tides, is the correspondence of respiration of the human body. It is the breathing of the physical universe. Every function of the vidual and individual body has its correspondence in the alchemico-organic universe. This is not only true, but the correspondences are duplicated in the organic perfection of society. It is for this reason that the one whom God and Nature have ordained for the performance of the function of organizer, must be the adept in the comprehension and application of the laws and forms of the universe.

In the presentation of the forms and laws of what the perfect society will be, we are not intending to convey the impression that our Society has reached anything like this ideal state. We are in the pioneer stage of our progress and development, and like every other pioneer service, ours calls for willing sacrifice. We have been asked, "Why does not the Koreshan Unity supply itself with all the luxuries of life as it goes along, because it is in the full blaze of the light of alchemic knowledge?" We reply, that a condition of affluence at the present time would be a disastrous thing for the integrity of our little body. People come and try our system, and then withdraw from us because they cannot

endure the things which go to make for a healthful discipline. We employ the term discipline in that broad acceptation meaning instruction of disciples, which includes the exercise of the essential restraints of tendencies which lead to ultimate destruction.

When the Israelites were in the wilderness they endured many hardships for many reasons, one or two of which may be mentioned. These were for education, and also for the exhibition of the power of God through his miraculous display—which was also disciplinary and educational. Do not appeal to us, first, to employ the great resources of alchemy in the production of material gold. Let us first make the gold of immortal life, in the transformation of the corruptible and corrupt humanity into the incorruptible Sons of God. This is one of our ulterior missions; let us perform this work. We ask for assistance from outside sources, partly because it furnishes a test of the faithfulness of our people; it enables us to become acquainted with the status of those who might make application for membership to our body, when they have not the first idea of the principle of personal sacrifice for another. We do not want members who are not with us for the amelioration of the world as a whole. It would not be out of place for those interested in our cause, but who are not in the community, to send one tenth of all their income to the Koreshan Unity for the purpose of its support and prosperity. We have never urged this, as we prefer to let our work take its most natural progress, waiting for its influence to soften the heart sufficiently to work a voluntary movement in the direction of the world's determination to make our cause a success.

We believe in attractive, harmless, and educational amusements, even if we must find them outside the Koreshan institution. Everything in human society has its origin in the heavenly amusements which constitute the recreations of the heavenly spheres. Recreation is but re-creation; and the variety found in the pleasures of amusement is one of the essential factors of the higher life. Our people can and do mingle with the world. They do this, however, from their association with the home life which is essential also to their virtue and integrity. Where amusements are of the vicious and harmful kind, they are the mere perversions of what were, in the heavens, amusements and recreations of the divine order. All the variety of heavenly recreations will be brought down to the sphere of earth, because it is in the divine purpose to fulfil the prayer indited by the Lord himself: "Thy kingdom come, and thy will be done in earth as it is in heaven."

We hope the impression will not prevail that it is the purpose of the Koreshan Unity to hold its followers down to the stool of repentance. We do wish them,

however, to understand that if we would gain immunity from the oppressions of the world, we must gain that freedom by acts of sacrifice commensurate with the degree of attainment we wish to reach. If not in this embodiment, then in the experiences of many partial

reincarnations; for it is only through these that we acquire the perfections of immortal life. The happiness of the genuine Koreshan is largely in the anticipation of the future—a future he will be instrumental in creating.

Dispensational Progress of Truth and Life.

The Law of Abandonment and Factors of Rejuvenation; Changing Creeds and Present Chaos; the Seed Man and the Crowning Fruitage of the Age.

AMANDA T. POTTER.

IN REMARKING upon the subject of religion and the churches, a recent writer declares that every church from the Roman to the Baptist, which broadens its creeds to meet the evolutionary intellectual progress of the time, will maintain its position; and that every one which does not, will decay and be abandoned, through that law of abandonment which, as its leaders ought to know, has long been actively in progress. The all-pervading law of abandonment is not better understood by the author of the preceding, than it is by the institutions at which he directs his remarks. From the heart of the central sun to the outermost deposit of the earth's crust, abandonment and advent are the extremes which self-balance the axis of their conjunction. From that August Majesty—the focal point of the human universe, to the circumferential limit thereof, change, compound of abandonment and its opposite, the latter canceling the deficit created by the former, is one of the factors of rejuvenation, and hence of perpetuation. To whatsoever realm the thought may turn, yesterday's abandonment with its accompaniment of decay, is the mold from which springs the growth of today.

The advent of the Christian era witnessed the Almighty's abandonment of his perfect and sacred person to absorption and decay in the sensual race, that from it might spring Himself multiplied 144,000 times. In this transaction is observed the supreme function of the supreme, the highest phase of mutation. Genuine Life—converged in the Seed-Man, the climax and apex of all conceivable things, the Son of man, the Son of God—as a germinal beginning is planted in the race. True to the law of production from seed,—for the Christ came not to destroy but to fulfil the law,—this Seed died in the race, which race corresponds to the tomb of Joseph of Arimathea, wherein was lain his body pending its resuscitation. From this tomb He emerged alive. The coming forth is emblematical of His reappearance in the humanity; for as he overcame death in the rock-hewn tomb, so shall he overcome death in the hearts of stone into which he was ultimately precipitated, and earth shall blossom as the rose in this the light of her crowning fruitage. This grand *finale* depends upon every possible change, seen and unseen, in the alchemico-organic and in the anthropostic universe; every possible change, recognized and unrecognized, depends upon this grand *finale*. The response of situation to

situation is perfect; the interdependence completes a grand cycle of involution and evolution, which has repeated itself world without beginning, and will continue world without end.

When the darkness is so dense that science is a farce, religion a fallacy, and the ignorance of the signs of the times is complete, which state ripens in the completion of the age, it is in the order of law that inspiration or illumination, in man as its continent, comes for the enlightenment of such as will receive. The sign Aries is passing from the constellation Pisces into the constellation Aquarius. The old age is passing out; the man in illumination is here. Those who read by the light of his mind, are able to say that the church which conforms its creeds to the desires of fallen man, is of fallen man and not of God. It is a dead body—the legitimate sequence of a living body. From this decay will spring a living and Godly organization, but as different from the God-ordained Christian production as that church was different from the God-ordained Jewish hierarchy. It will be the Aquarial or Koreshan Church, and its sway will extend to the uttermost parts of the earth.

It is said that the new religio-scientific explanation of God is that of an "all-pervading *something* which cannot be described in terms of matter because it is non-material." This idea is not new; the delusion is as old as the time elapsed since the death of the true conception of the Eternal One. The "higher criticism" is but a higher name for the atheism which has clouded man's perception of Biblical teaching, and has lost to him Isaiah's key to the manifestation of God: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He of whom this is said taught his disciples to pray for the *coming* of his kingdom. The conjunction of this thought with that conveyed in the text—"The government shall be upon His shoulder," moves one with its mighty significance. "The carnal mind is enmity against God." In the coming time—the Golden Age, sensual man will cease to direct the affairs of men. Church and State combined will stand forth in the regal authority which companions Godly integrity; and in that glorious day of light, purity, and loveliness, the sundered church and state of today will be but the chronicle of a hideous nightmare of the chaotic darkness of the past.

Usury at Harvard College.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

BOSTON, May 1.—Barney Bennett, the "old clothes" man of Harvard, who is said to have made \$10,000 a year by lending money to impecunious students, has been taken in hand by the college authorities. Dean Briggs has petitioned the license committee of Cambridge to revoke Bennett's license, and it is said that at a private hearing given by the committee the dean told some startling stories of usurious methods. Instances where interest of 50 per cent and upward was charged were cited.

Bennett's method was to put an advertisement in the college papers that he would call for clothes. He would agree to accommodate the needy student with \$50 or \$100 if the student would favor him with a note for double the sum. Many accepted his terms. In one case Bennett presented a claim for \$4,000 against two students. Another student received \$180 and gave a two months' note for \$330. When the note came due Barney presented it with \$4.95 for incidentals.—*Record-Herald*, Chicago.

USURER HARVARD and usurer Bennett are both on the same platform. On the Bible principle that whoso offends in one point is guilty of all, the one has little of which to boast over the other. From another standpoint, the latter may indeed be less reprehensible

than the former. They differ not in kind, only in degree. What plea in extenuation of his crime Bennett may have, because of ignorance and evil environment, we know not. He appears to have been licensed to steal by a robber government, and has only transgressed by stealing more than the law allowed; while Harvard, whose infancy was fed by contributions from pious poor men, of a peck of corn a week, that she might train up a Godly ministry to keep the knowledge of a God of justice from dying out of the earth, in defiance of the direct command of that God, thundered from Sinai against all usurers, now in her adult age lives upon usury, and by her example and precepts renders it possible for the old thief, Bennett, to pile up his mountains of accursed wealth out of the necessities of poor students. In the eyes of right thinking men and a God of justice, which, think you, will be found to be the greatest sinner—worthy to be beaten with most and heaviest stripes?

In the Editorial Perspective.

LUCIE PAGE BORDEN.

AN ARTICLE taken from the Boston *Transcript* reports some of the latest speculations, not in Wall nor Lombard street, but in that greater realm of speculative activity called modern science. The atomic theory which has obtained for a century and a half is being discarded for what is termed the corpuscular hypothesis, which holds that atoms are made up of little constellations of smaller particles or corpuscles. No decision has been reached in regard to the nature of these corpuscles. Some physicists believe they are not matter in any ordinary acceptation of the term, but are, so to speak, merely "disembodied charges" of electricity. It is admitted that so far as experience has hitherto gone, electric charges are known only as united to matter; but Dr. Johnstone Stoney and Dr. Lamor have both speculated on the properties of such charges if isolated, which by the former have been named electrons. It is interesting to trace the series of erroneous theories which proceed in logical sequence from a false premise. First, the idea of a God without body or parts; next, that of souls in a spiritual world remote from humanity; then the belief in thought without brains, and finally, "disembodied charges" of electricity. Would it not be more reasonable to argue from what is seen and known? When the material basis of supply is exhausted, there is no further production of electricity; no thought ever originated apart from a material brain; no bodiless spirit floats through space, independently of a material organism; analogically, no Infinite spirit without body or parts is diffused through a measureless universe. All spirit—divine, human, animal, or physical, is the product of the transmutation of matter. The idea now advanced, that matter is built up of interlocked positive and negative electrons so that nothing but two enormous charges of electricity would remain if it were possible to separate them in any given mass, is simply a slight modification of the old chemical hypothesis that electricity already existed in the substances combined and is merely

set free by chemical action. No one outside of Koreshan Science has grasped the law of transmutation. Charles W. Price, editor of the *Electrical Review*, contributes an article on the marvels wrought by this wonderful agent, to the current number of *Leslie's Weekly*. "Who so powerful as the electrician," he concludes,—"the man who has annihilated time and space, mastered heat and cold, and chained the lightning as a bond slave to labor for all eternity?" Yet with all his powers, the wizard knows not the nature of the slave he holds in thrall, though like Prospero he may force the spirits of earth and air to serve him. Mr. Price states at the beginning of his article that electricity is not a substance; that it is a condition of matter propagated with great speed along conducting wires. The Founder of Koreshan Science demonstrated thirty years ago, by actual experiments, that electricity is a substance produced by the transformation or the burning up of matter. At the same time he discovered the existence and the nature of what the old school scientists still name the *unknown ray*, though they profess to explain it in some manner. Mr. Price says that he asked a friend to define its operation as clearly as possible. He was told that the "X ray is a rapid transverse undulation set up by the impact of gaseous molecular ions driven by a cathode stream, which is produced by the action of a high electro-motive force upon matter in a condition of extreme gaseous tenuity." Though the false idea of the immutability of the atom is being destroyed by the theory that the basis of matter is electrical, the old school scientists have not bridged the gulf between the so called corpuscle and the atom. They never will until they accept the law of the cross. What they call electrons, are vortices where matter is being converted to energy by alchemical combustion.

The inspiration of the Scriptures has become a moot point. The nature and degree of interior momentum and enlighten-

ment imparted to the authors of the Bible are questions that can only be settled by appeal to a higher tribunal. Archeological discoveries, natural science, and the witness which the Biblical records bear of themselves have led to various decisions of the lower courts, all of which are contested. On this, as on every vital issue, Truth from the Throne must send out its fiat. Nothing less than this, supported by absolute, irrefragable proofs will find credence. The world is tired of shams and opinions. The system of science which we advocate rests upon a demonstrated mathematical basis. Other proofs as original and incontrovertible will follow. Enough has already been published to convince reasoning minds of the divine origin of Koreshan doctrine, which proclaims the veracity of the holy Scriptures in their symbolical, scientific, and historical aspect. The Bible was not written by modern inspirational methods; it is not a specimen of automatic writing. The thoughts of its authors were exalted, and they received intimations of the universal significance of concrete things. They opened their windows toward Jerusalem, whence the light and the glory of God shone into their minds. The sublime concepts which Moses and Isaiah clothed with beauty and simplicity, never flowed from intermediate spheres whose influx moves the fingers while the brain is dormant. They did not reveal the science of the Word, which includes that of natural things in detail. That work was reserved until the present age; but all that they wrote was in consonance with those details.

"We owe no allegiance to any church, sect, society, ism, ology, fad, political party, class or creed. Neither have we assumed the responsibility of doing other people's thinking. We are not out in search of faithful followers who are too lazy to think for themselves." The editor of the periodical which makes the above statement, goes on to say that such persons would better attach themselves to "christian science" or the Cellular Cosmogony. He advocates a declaration of mental independence oblivious of the fact that *interdependence* and co-operation belong to the divine standard of righteousness. Pride believes that it can stand alone—that the human mind in its natural condition is self illumined. There never was a time when the creed of vainglory was so widely held. There are thousands who join in reciting its tenets, yet there never was such mental confusion and social disorder. Results prove that it does not and it cannot lead to rest of thought. When the editor in question classes "christian science" and the Cellular Cosmogony together, he shows plainly that he has not lived up to his creed—that he is letting somebody do his thinking for him. He would better investigate for himself, and not take opinions "as boys learn to spell." Reason and experience bear witness to the fact that man can penetrate the mysteries of Being. The Mind that holds them from age to age must reveal them. These arcana are made known in the form of general principles. Understanding of Koreshan doctrine and the Cellular Cosmogony opens the interiors of the mind so that, reasoning from generals to particulars, men may answer their own questions.

It is generally admitted that the Supreme Court decisions in the Porto Rican cases make directly for imperialism. The Administration is jubilant at this endorsement of its policy. Everything is going its way, and Chauncy Depew has already launched the idea of a third term for President McKinley, whose title is virtually Imperator. But how is the Administration going to settle the dispute between labor and capital? Does it hope with the optimistic Mr. Machem, in the *Cosopolitan*, that J. Pierpont Morgan is destined to be the great harmonizing agency? Does it look to arbitration? Is it not

rather hastening forward in careless indifference to what may follow, bent only upon securing its own ends in the spirit of the French king whose famous *mot*, "After me the deluge," has become the accepted phrase to express supreme disregard for all consequences save personal disaster? The machinists' strike proves that arbitration will not suffice to settle the differences that may arise between employer and workman. Mr. Morgan, whatever his personality, has given no evidences of conversion to co-operative ideals. His ambition seems to covet monetary supremacy rather than the blessing promised to the peacemaker.

The dedication of the Hall of Fame in New York, where tablets were unveiled bearing the names of those who rank above their fellows as leaders and benefactors, is a reminder of the truth that great men are factors of progression for the race. They are focal points of energy like the stars above, to give light to the mental world. They are centers of motion to give impulsion to thousands of minds. Let us honor them not only for the service they perform, but as living testimony pointing toward the law of Messianic aggregation. It is not always easy to look outside of self and pay tribute to the superior qualities of another. Hence there is a school of thought vastly popular just now, whose devotees say: "Let us keep out of the throng that is rushing wildly hither and thither, after leaders, prophets, sages, and seers. Let us look within ourselves and see the little flame which burns steadily there. Let us know that we have within us the light of the Spirit which naught can extinguish." These words are quoted from one of our exchanges. They represent the principle of self-righteousness which opposes the Messiah in his coming.

The art of writing depends upon the clear expression of truth. Thought and style in the highest sense cannot be separated. Capacity to grasp the concepts of being carries with it the ability of impartation. The mind of God creates its own style, but it cannot create the power of comprehension in those who lack understanding. Vapid nothings may be clothed in fine phrases, but they only deceive those who prefer sound to sense. They do not produce the impression of beauty upon the discriminating. Judged by true canons of art, the literature of the day is largely worthless because it is empty. Mere fluency without original ideas does not constitute art. The reader's object should be to gain information and enlarge his views. Even when relaxation is the object, and humorous writings are chosen, the story fails to please unless it presents fresh thought in an enlivening manner. The jest and the epigram must be pointed with truth in order to provoke a laugh.

American manufactures are coming to the front in an encouraging manner. Immense orders for railway supplies from Equador show the confidence that is felt in our productions. Better goods can be furnished at lower cost in the United States than in any other country in the world. Tariff reduction must facilitate the expansion of our industrial interests. The finest textile fabrics for which France has long been famous, as well as the most highly wrought specimens of mechanical art, are being manufactured right here. The American workman is not only more fertile in invention, but his eye and his hand are quicker and surer. French taste is no better than American taste, and this nation is destined to be the *arbiter elegantiarum* of the new age and the coming race.

America holds the key to the Chinese situation. Symbolism is the higher language through which God speaks to the world. The events of history are all symbolic and prophetic. Through the Intervention of Minister Conger, the National

Museum has been presented with the lock and key to the front gate of the sacred city in Pekin. America has given birth to Koreshanity, which holds the key to the New Jerusalem—the Holy City whose establishment in earth means universal adjustment.

Some men haunt their neighbors' houses with the ghosts of evil thoughts.

The law of the conservation of energy applies to thought. Veneering looks well until it begins to come off in spots.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Unchangeableness of Deity.

"I am the Lord; I change not, therefore you sons of Jacob are not consumed." "God is not a man that he should lie, nor the Son of man that he should repent." How can these declarations be harmonized with the Koreshan doctrine, that God is man and changes his state of condition?—J. L. T. Mobile, Texas.

We study the character of God on the basis of correspondences derived from a knowledge of the form and function of the physical universe. God is to humanity what the sun of the physical (alchemico-organic) universe is to the earth. The sun does not change, but the substances of the sun are in a state of constant precipitation. The very substance of the sun is constantly changing. This does not change the sun. God, who is ever within the humanity, is like the sun; he does not change, but it is one of the laws of this unchangeable God, that he clothes himself with his external form and absorbs that form into the eternal spiritual consciousness that he may not be changeable. God is not a man in the common acceptation of this term; the Lord, however, is the arch-natural man. In this Lord, the man in whom God resides, God is Spirit. God the Lord, manifest as the Son of God, passes down into the race by his descending degree.

The descent of the Holy Spirit was occasioned by the burning up of the Lord's body, its conversion to Spirit, and its dissemination. When the Lord descended, there was at the same time, an ascent of the ascending spirit into the invisible Godhead. The Lord both ascended and descended, as the Scriptures declare. The descending spirit is the spirit of regeneration, that is, the spirit of reproduction. The descending spirit is constantly changing as the descending energies of the sun are constantly changing. If one cannot see the law of correspondences as it obtains in God's universal economy, it is useless for him to attempt to comprehend God. Yet it is for man to know God in all the intricacies of his being.

The Tilt of the Poles.

If there is absolutely *nothing* outside of the universe, how can you consistently speak of a "tilt of the poles"? (See diagram on back cover of SWORD previous to March, 1901.) It would seem to me that a "tilt of the poles" would necessarily involve some point *outside*; would it not? This question has been bothering me considerably of late.—J. W. E., Cactus, Kans.

The questioner seems to be laboring under the difficulty of attempting to attach the Koreshan Cosmogony to the old Copernican astronomy. The sun, moon, and stars are within the sphere of the earth's circumference. This fact cannot be conceived without the elimination of the old astronomy from the mind. This is the first prerequisite in the appropriation of the truth. After this is done, try and comprehend the fact that the sun we see is a small body about one thousand miles from us—or from the earth's surface. The yearly course of the sun is oblique to the equator of the earth, about twenty-three and one half degrees. This obliquity describes a plane which is oblique to the plane of the equator. The axis of the equatorial plane is on the line of the meridians, while the axis of the plane of the ecliptic is slightly oblique to the meridians. The poles, therefore, of the ecliptical axis are one side of the poles of the equatorial axis. The axis and poles of the heavens inside, not outside, the earth are oblique to the axis and poles of the earth itself. These relations are not altered from the fact that we live inside of the earth. The axis of the earth is oblique to the axis of the heavens.

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Organized Charity.

Its Wrong Method and Harmful Results; Perverted Society and False Philanthropy.

Society, the state, and the nation are responsible for the existing order of things. There are in this country tens of thousands of able-bodied persons out of employment. These masses must be fed in one way or another. If they could obtain work, the labor would help to strengthen their physical bodies and also develop their minds; but if they have to live on what they receive from charity

organizations or private individuals, then there is little hope of civic progress. An unholy system that makes it possible for certain persons to own thousands of times more of this world's goods than they need or can possibly use, carries within itself abject poverty. One extreme begets the other—the millionaire is father to the tramp. Then let society and the nation, who are responsible alike for the wealth and the poverty, find some way whereby the poor shall have an opportunity to work and shall receive sufficient compensation at least to hold soul and body together. Let our social leaders and legislators cease making slaves or beggars of people through their unrighteous charity. Let them not heap up judgment and condemnation upon themselves, but rather try at least to do something that will make human existence for countless thousands less of a struggle for bread.

This nation has been likened to a great family of which the highest and lowest members form equally important parts—a republic in which each works for all and all work for each. It is only so in name, however, as the statement is a mere figure of speech. A family that would fail to care for its weakest members, one wherein the strong would prey upon the weak, would hardly be considered worthy of the name.

A nation that allows its sons and daughters to starve when it might provide them with sufficient work to insure a comfortable living, and at the same time sends thousands of its wage earners to distant parts of the earth to slaughter their brother men, can hardly be regarded as having any of the paternal or maternal instincts awakened. "But," says some one, "paternal government is infernal!" And our so called wise men take up the cry and harp upon it, attempting to show the dire injuries that would result to the nation in helping its own. It is right, it would seem, to take fathers and sons from their homes and give them employment in fighting men, but it is not right for the government to engage in any extensive operation wherein tens of thousands of men might be employed, not in a way that would carry distress or sorrow into the family life, as war does, but by which every participant would be benefited.

Think of the great amount of good that could be accomplished by an army of

peace—in building good roads, in developing waste land, and in doing many other things in which the government could profitably employ men! Such public enterprise would strengthen our country and develop our commerce in a way that neither war nor any other agency could ever approach. Organized charity would not thrive to the degree that it now enjoys, and nonproducers would not draw fat salaries in dispensing it. There should be no need nor toleration of nine tenths of such organizations as now exist. If everyone able to work were given an opportunity to do so, those unable to work might perhaps be cared for by organized charity; but in all probability they would be cared for by members of their own families, who would doubtless earn sufficient to support themselves as well as those unable to work.

The organized charity needed by the world today is a righteous distribution of its wealth—not that it should be divided equally among all its people (because if it were it would not remain so for any length of time), but that the laborer is entitled, first, to work, and, secondly, to a fair proportion of what he produces; and if in his service to humanity he become infirm or unable to work, then his past labor should entitle him to be cared for in some way other than by a charity organization.—

CHAS. BRODIE PATTERSON, in *The Arena.*

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The World's Coal Supply.

Who Authorized the Monopoly of Fuel to Increase the Power of the Money Gods?

Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, exorbitant, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James v: 4.

Under the earth's surface at various depths, in veins of varying thickness, lies the world's supply of coal. Millions of years before men came here, this coal was stored away to supply them with heat when in the fulness of time they should arrive on earth to fulfil their mysterious and still unexplained errand.

During thousands of centuries the coal was stored slowly, and during thousands of centuries it was packed into a stony condition by the pressure of the weight piled up above it. Today men dig it out and sell it. In the production of this coal you would naturally say that there were only two great agencies: First, God, who made the coal and stored it away to be used. Second, the men, and women, and children who work in the mines, living in darkness and grime and bringing the coal to the surface. But there must be some other great agency responsible for this coal and for this reason:

The coal product of great Britain last year sold for \$300,000,000. The total amount paid to all men, and women, and children who dug the coal out of the ground was \$50,000,000. Two hundred and fifty millions of dollars, five sixths of the

entire product, went to some one else. Of course that "some one else" is the mine owner, the coal speculator. We do not believe that the power which made the coal and gave it to men is quite satisfied with the conditions under which the coal is dug.

We have an idea that a situation which involves extravagant prices for the poor who use the coal, very small pay for the poor who dig it, and \$250,000,000 for men who neither made the coal nor dig it is not satisfactory to the maker of coal mines and the Ruler of the world.

We sincerely believe that in His own time he will change a system which needs changing so badly. We believe that a change will come and that it will be radical. For divine disapproval of the graballs is written too clearly to admit of any varied interpretation:

Go to now, ye rich men; weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver are cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.—James v: 1-3.

The existence of a half-starved miner is not pleasant, the life of a woman working in the mines is horrible, and the stealing of five sixths of the coal from those who dig it out is abominable. But we have an idea that when the time comes to straighten out accounts the miners will not have the hardest part of the bargain.

—New York Journal.

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Aerial Navigation.

Hofman's New Flying Machine Differs Radically From all Other Contrivances.

Following hard upon the heels of the Viennese engineer, William Kress, whose aeroplane has been illustrated and described in the *Scientific American*, comes a Berlin inventor, Regierungsrat J. Hofman, who has constructed what is claimed to be a working model of a flying machine.

Kress, for lack of funds, was severely hampered in building his device. Unable to purchase a motor—an obstacle which, we are glad to note, has been overcome with the assistance of the Emperor of Austria—Kress could test his contrivance only on water. Hofman, on the other hand, did not immediately proceed with the building of a full-sized machine, but has first constructed a model on a scale of 1 to 10.

To start and to land are the most difficult feats in operating a flying machine. For this reason ingenious inventors, among them Prof. Langley, have erected special frames from which they start their machines in order to secure sufficient living force, the machines themselves being merely of sufficient strength to meet the requirements of the speed to be attained.

Hofman's machine differs materially from the contrivances of these inventors,

in so far as he uses no particular launch-frame or other construction. He employs legs which are provided with wheels at their lower ends, and which are suddenly drawn from the ground close to the body when the propellers are set in motion. Robbed of its support, the machine falls, driven forward by its propellers. But the machine drops barely a second; beneath the wings, projecting far out from each side, sufficient air has collected to sustain the entire apparatus. New masses of air continually collect beneath the wings, so that, it is claimed, the buoyant force of the air becomes so great that the machine is not only supported in its flight, but is even driven further upward, there to be maintained at the desired height by the action of its propellers.

The little steam-engine used to drive the propellers is supplied with steam at a pressure of 165 pounds by a boiler composed of seventy-two water-tubes. The engine itself is made of steel. For a full-sized flying machine, Hofman intends to use coal as fuel, although the firing of the boiler with petroleum has also been contemplated.

The wing or sail surfaces have an area of over 21 feet, and project laterally to a distance of 4.66 feet. The entire weight of the model is 7.7 pounds.—*Scientific American.*

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A Modern Fable.

Illustrating the Moral and Immoral Conditions Prevailing Throughout Civilization.

Fat Salary once invited a number of friends to a swell dinner in order to talk over plans for Social Progress. As the subject was a delicate one, only such guests were invited as would inspire awe by reason of their great names. The guest of honor was the Hon. S. T. Policy, who comes from a very respectable family, which was further represented by Business Policy, Social Policy, Government Policy, and others. Among the other guests present were Popular Sermon, Editorial Wisdom, Good Investment, Gilt Edged Security, Watered Stock, Political Pull, Handsome Income, Legal Advice, and Eminent Respectability.

The guests who were noticeable for their absence were Simple Justice, who has to work overtime as a blindfolded statue on the courthouse and cannot get away for social functions; Equal Opportunity, who is not on good terms with the host, and Sound Principle, who has said things that offended several of the guests, and has not a decent suit of clothes to wear anyhow. The result of the company's deliberations was to appoint a committee consisting of Blowyer Horne, Richly N. Dowd, and Miss Sweet Charity, who were empowered to hire a secretary and stenographer to take charge of Social Progress and raise necessary funds for its support. The committee, after

The Flaming Sword.

consultation, selected as secretary a gentleman of great tact and discretion, Prof. Thusfar N. Nofarther, who has been duly empowered to attend to all business connected with Social Progress, and to relieve the benevolent patrons of all responsibility.—*Straight Edge*.

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Millionaire Morgan and the Gamblers.

Mr. J. Pierpont Morgan, leading citizen of the world, crossed the ocean. Two professional gamblers on the boat gave a modest imitation of big financial deals. They played with the other passengers—but not with Mr. Morgan. Mr. Morgan sat down, took one look at the small professional gamblers, and was horrified to discover that these gentlemen had arranged what is known as a “sure thing.” The gamblers could not lose, the passengers were bound to lose.

The two professionals, of course, did not get eleven hundred million dollars, or even one million. But they did get twenty-five hundred dollars. Mr. Morgan denounced them to the other passengers, and they were compelled to give back the money. Honor to J. Pierpont Morgan for his quickness of sight and promptness of action! We thank him, on behalf of a great public, for having thwarted a wicked attempt.

We hope the two professional gamblers will never be so impudent as to walk down to the corner of Wall and Broad streets, in New York, where Mr. Morgan has his office, and give their opinion of the game that is played there. We learn with considerable indignation that when the gamblers were exposed, they alleged that there was an element of humor in their being exposed by Mr. Morgan. There was nothing humorous about it. There is an enormous difference between selling for eleven hundred millions something that you never owned, and working the insidious ace from the bottom of the pack into your own hand.—*Newspaper Union*.

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Crime Against Civilization.

If a crime is defined as an act the doing of which is prohibited by law, stock speculation cannot be considered criminal, but when the word crime is used in its broader sense to describe an act which offends against morality or the public welfare, it certainly includes that species of gambling upon the market which endangers the community as well as injures the participants. A record of Wall street's doings for the last week is an indictment against our boasted civilization. That such transactions are allowed is as much a reflection upon the intelligence of the country as it is upon the conscience of the people. It is little less than amazing that a few men should be permitted to corner the market for their own selfish

purposes, beat down the prices of one stock and boom the price of another stock, demoralizing business and jeopardizing the interests of all classes of society. It is reported that the slump in stocks amounted to seven hundred millions in value, and that the New York banks had to put up nearly twenty millions of dollars to prevent a panic. How will the historian describe an age in which a petty thief is severely punished while great criminals go unwhipped? It often takes an object lesson to arouse the people to the evils of a bad system, and the recent fluctuations in the stock market, costly as they have been, will be cheap if they lead to legislation which will put an end to stock gambling, erroneously described as “business.”—*The Commoner*, Lincoln, Neb.

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Tribute to the Koreshan Prophet.

Because the time is ripe for another general and special Messenger of truth, a man is in the flesh today that is an incomparable mentality. If the world does not know who he is, men have something interesting to find out. The time is up.

Koreshan Church Service.

Regular Services of the Koreshan Ecclesia (the Church Triumphant) are held every Sunday, 3:30 p. m., at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

His name is known by some. He has changed the mentality of the whole world in more than considerable measure since 1870. He has rediscovered or re-broached the lost arts or forgotten laws of the universe; as for instance, organic unity, alchemy, reembodiment, reincarnation, and has restated the Cellular Cosmogony, as well as told the location of the spiritual world and heaven. The entire Scriptures are open to him, and it is he that is inspiring their interpretation at this time. Others may not see in this man what we see. What we do see in him are such entities as Socrates, Napoleon, Shakespeare, Elijah, Jesus coming back again! For this reason we welcome him with joy, because he has power to bring the angels!—*The Interpreter*, Denver, Colo.

The United States “Is,” not “Are.”

It took the American people nearly three generations to make up their minds whether they were a mere confederacy or a nation. They finally settled that question upon the battlefield. Since Appomattox there has been no doubt that the United States “is” a nation. By common consent the Constitution was amended to make its grammar accord with its facts.

We no longer speak of the Senate or of Congress as “they,” as did the Constitu-

tion framers. Neither do we capitalize every noun, nor spell “choose” “chuse,” as they did. To say “the United States are” now, is as antiquated as to follow Shakespeare in saying “it lifted up its head.” Those who use the plural prove themselves either more nice than wise or blindly obstinate. All real and progressive Americans say “the United States is” because that is the fact.—*Chicago Inter-Ocean*.

Beer in Manila.

Mr. Frank G. Carpenter, writing from Manila, says:

“About the only thing that is now being imported here in great quantities from America is beer. This was brought to Manila by the shipload as soon as the Americans took possession of the country. I crossed the Pacific with the agent of one firm, who made \$250,000 by getting his cargo of beer in first. Other men have done almost as well, and today all the leading makes of American beer are sold here.

“The beer is largely consumed by Americans. Within six months after our troops landed the number of Manila’s saloons was multiplied by ten. There are now one hundred here, where there was one before, the chief support of all being the American soldiers. The beer sells at high prices, the ordinary bottle costing twenty-five cents in gold, or more than three times as much as at home.”—*Watchman*.

No Free Press in Russia.

ST. PETERSBURG, May 29.—The prohibition of the publication of the *Novoe Vremya* for a week because of its editorial articles on the labor troubles, is creating an immense sensation, as indicating extraordinary nervousness on the part of the government.

The *Novoe Vremya* is second only to the *Moscow Vladomotie* in conservatism, and is usually allowed greater latitude than are the other papers. The editorial in question is mild as compared with many governmental publications on the labor situation in more quiet times. It merely said the operatives were poorly paid for excessively hard work, and were beginning to be influenced by Western literature, and suggested that the government carry on the work begun for emancipation and enforce social reforms.—*Exchange*.

A Fable for Moderns.

In a community of animals the fox once set himself up as a doctor. Proposing to his customers to be perfectly fair, he said he would take no pay except where there was a cure. He prescribed in all cases of sickness and took a fee from all that got well. This seemed fair enough to the animals, and even generous. But the fox soon became rich, since everyone that got sick recovered many times while he died only once; so that each animal contributed often to the fox, and only once got his services for nothing.—AUSTIN BIERBAUER, in *Frank Leslie's Popular Monthly*.

Cost of Crime in America.

Eugene Smith, of New York, has written an article on "The Cost of Crime," which has been given government sanction by publication as an official document. Mr. Smith estimates, after going into the matter carefully and studiously, that the cost of crime to the people of the United States reaches a total of \$800,000,000 annually. And to think that we are still pegging along in an effort to "suppress" crime, without giving any thought to the causes which lead to crime, and making consequently no effort to remove those causes.—*The Critic*, Rich Hill, Mo.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

* * *

The World's News.

June 5.—Professor Herron deposed from ministry by Congregationalist council at Grinnell, Iowa.—Carnegie prophesies Britain's downfall.—No extra session of Congress.—Plaintiff testifies in Woodbury-Eddy libel suit.—Cup Defender, Constitution, wrecked off Newport.—Man jumps from Brooklyn bridge to prove supremacy of mind over matter—and is drowned.—June 6.—Fire destroys Board of Records Building in Forbidden City at Tien-Tsin.—Marriage by agnostic ritual at Cincinnati.—Chicago alienists think Dowie insane.—Victory for Mrs. Eddy in libel suit brought by Mrs. Josephine Woodbury; case thrown out of court.—Senator Tillman withdraws his resignation as senator from South Carolina.—Portland gold mine at Victor, Colorado, sold to Londoners.—London Chamber of Commerce gives elaborate banquet to delegates from New York Chamber of Commerce.—Strikes and anarchistic dis-

turbances in Spain.—Chauncy Depew advocates third term for McKinley.—Salt as cure for Typhoid.—June 7.—Senator Hanna appointed Colonel on staff of Commander-in-Chief of G. A. R.—Suicide of Dr. Thomas Bond, who was Gladstone's physician.—French criminal lawyers strike.—London street railway accepts Yerkes' proposition to change motive power to electricity.—Four hundred Boers surprised and routed.—Young women students excluded from Armour Institute.—French Ambassador recalled from Berlin.—American Finance Committee entertained by Lord Mayor of London.—Testimony in Unger insurance conspiracy case closes.—June 8.—Unger's counsel, Judge McDannold, falls unconscious in court while addressing the jury.—Farmhand murders Mrs. John Ludig near Kingston, Ill.—Georgia sheriff routs mob of lynchers.—United States government sends ultimatum to Cuba.—Sarah Bernhardt signs contract to play Romeo to Maude Adams' Juliet.—Four men killed in street fight at Dallas, Texas.—Yonkers jury decides Sunday golf playing not indictable.—June 9.—International Association of Machinists at Toronto, Ont., throw down the gauntlet to Metal Trades Association; no hope of arbitration.—Venezuela preparing for war.—Decline in Wall street market.—Catholics gaining power in Holland.—Decrease in population alarms France.—Senator McLaurin attacks W. J. Bryan.—Home Market Club joins Protective League against tariff reduction.—Duelists fight two days in Paris.—Mob at Princeton, Indiana, tries to lynch assailant of little Lyda Case.—Pekin in a ferment; Empress Dowager prevents Emperor from returning; court will not move till Sept. 1.—June 10.—Report that Emperor and Empress of Germany have become converts to Christian science.—Chicago's first transatlantic steamer arrives at Liverpool.—Trees planted at the tomb of Grant by Li Hung Chang destroyed by vandals.—Robert Fulford, Chicago contractor, murders his mother-in-law and commits suicide in London, Ont.—Dr. William H. Daly, former major and chief surgeon in United States Volunteers, commits suicide; melancholia induced by official criticism of his course in embalmed beef scandals.—June 11.—Despondent from want of money, Louis Hartman kills his wife and himself at hotel in New York.—Jury in Defenbach case finds Dr. A. M. Unger and F. W. Brown guilty of conspiracy to defraud.—Fresh trouble in Algeria; French troops sent to the scene.—Lieutenant Walter Lee, of the engineers, killed in fight with Filipinos.—King Edward and Queen Alexandra receive Moorish envoys.—Edward Moran, famous marine and landscape painter, passes away at his home in New York.—United States firms receive immense orders for railroad supplies from Ecuador.—Robert Buchanan and Sir Walter Besant both die in England.

The Flaming Sword's Exchanges.

Evolution of the Individual, by Frank Newland Doud, M. D.—This book is written in the hope of bringing contentment, ease, and peace to men and women who are filled with physical and mental unrest. The author believes that an influx of creative power can be favored by mental breathing, a sound hygiene, and by making the mind receptive to higher vibrations. "Man's one desire in order to bring him contentment, growth, and victory must be to receive more and finer vibrations of power from the invisible." Price \$1.00. The Reynolds Publishing Co., 53 State street, Chicago, Ill.

The Cosmopolitan.—Among the subjects treated this month are: Pierpont Morgan and His Work by E. C. Machen; A Girl's College Life by Lavinia Hart; The Artist and His Model by Gustav Kobbe; and The Psychology of the Printed Page, an excellent article by Harry Thurston Peck. Richard Le Gallienne rehearses the old "cante-fable" of Aucassin and Nicolette. There are several stories including one by Ian McLaren, and The Umbrella of Justice, an amusing study in circumstantial evidence by Tudor Jenks. Price 10 cents a copy; \$1.00 a year. Irvington, New York.

Review of Reviews.—The Pan-American Exposition and electricity are the subjects most prominent this month. The Artistic Side of the Buffalo Exposition, gives a fascinating description of the electrical effects at the Fair. How Niagara Has Been "Harnessed"; Marconi, Tesla, and Pupin; The Oil Strikes in Texas and California and The Printing of Spoken Words are other contributions of interest. 25 cents a copy; \$2.50 a year. 13 Astor Place, New York.

Our Dumb Animals.—This paper with a regular circulation of between fifty and sixty thousand copies, is too widely known to require extended comment. The value of its aims and its influence upon the young make it everywhere a welcome visitor. 50 cents a year. Published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals, Goddard Building, 19 Milk st., corner Hawley, Boston, Mass.

The Herald of the Golden Age.—This periodical is designed to inculcate vegetarian principles and to protest against ideas which hinder social progress. It is edited by Sidney Beard and published monthly at Paignton, England. Price 1 penny a copy; 1s, 6d a year, postage one half-penny.

Mind.—This magazine is devoted to Psychology, Metaphysics, and Occultism. It seems to meet the needs of many who are searching for truth along these lines. 20 cents a copy; \$2.00 a year. Alliance Publishing Co., New York.

The Hesperian for the second quarter has some readable articles, together with scientific and literary miscellany. 15 cents a copy; 50 cents a year. 7th and Pine streets, St. Louis, Mo., U. S. A.

Artificial Eclipses.

An Experiment Upsets Copernican Idea that Eclipses must be Produced by Globes.

A yet more extraordinary counterfeit of natural processes is the result of an ingenious Englishman's experiments. A total eclipse of the sun is so rare a spectacle that, when one occurs, it excites a more widespread interest than almost any mere sublunar event. The notion of presenting a counterfeit of such a phenomenon in a drawing-room, to order, is certainly remarkable, and the plan adopted for the purpose is of a notably novel character. It depends not at all upon the reproduction of photographs of an actual eclipse, but is wholly artificial.

A rectangular tank of glass is the principal feature of the apparatus employed in this simple experiment, which may be reproduced by anybody who will take a small amount of trouble for the amusement of himself and his friends. If you happen to have a small aquarium it will do first rate. Fill it with clean water, and add a tablespoonful of alcoholic solution of mastic, which, being thrown down in a fine precipitate, will give to the water a milky appearance.

Next take an ordinary six-candle-power incandescent lamp, and pass the wires that lead to it through a short glass tube, fastening the lamp tightly with sealing-wax to the end of the tube, so that no water can be admitted to the latter during the subsequent proceedings. The arrangement should be such that the lamp will stand at right angles with the tube, and to the tip of the lamp must be firmly attached a disk of metal somewhat greater in diameter than the lamp itself.

Now immerse the whole affair in the aquarium in such a way that the metal disk shall be held close against the front glass of the tank. Darken the room, seat the spectators in front of the tank, and turn on the electric current. Immediately (the metal disk representing the moon) the onlookers will behold a beautiful representation of a total eclipse of the sun, with an exquisite corona caused by the scattering of light by the small particles of mastic suspended in the water.

To render the effect perfect, a small quantity of solution of malachite-green aniline dye should be put into the water, giving to the sky—which is represented by the water—the peculiar and weirdly greenish tint that characterizes the real sky on the occasion of a solar eclipse. This, too, brings out with greater distinctness the corona, which extends its misty streamers of pearly lustre and exquisite texture far out into the background of the counterfeit heavens. The effect is exactly like that of an actual eclipse, and a photograph of it would be accepted even by the most expert astronomer as an actual snap-shot of the celestial phenomenon.—*The Saturday Evening Post.*

The Drink Curse in England.

Dr. Cunningham Geike, in drawing some comparisons between England and the United States, and showing the alarming prevalence of the drink habit in the former country, says: "Here in England the woes of intemperance may be judged by its sad commonness, for the consumption of strong drink in the States is not

much more than half, per head, of that with us. Were our outlay on alcohol no higher than yours, it would save us no less than \$285,000,000 a year—and how many woes would that heal? Our drink bill for 1898 was nearly \$772,500,000, which comes to nearly \$33 for every living creature old enough to crave such drink. In my parish, I found many workmen who drank over \$7.00 a week out of a wage of \$10.00. Workingmen are three fourths of our population, and it is believed that they spend \$500,000,000 yearly on worse than useless drink. An American in my congregation told me he had to close a factory opened by him at Wolverhampton, from his workmen never making a whole week, some coming to work only on Wednesdays, and even then they would get boys to smuggle beer into the factory. No wonder we have 126,000 public houses in the United Kingdom, with a capital of \$1,150,000,000!"—*Last Days.*

The Trusts' and the Socialists' Hope.

Awaiting the outcome of our dealings with the trust, stands Socialism, says Charles J. Bullock in the June *Atlantic*. The "Billion-Dollar Trust" seems to furnish a practical demonstration of the possibility of organizing the largest industries upon a national scale, and the socialist applauds the efforts of Mr. Morgan and his associates. The concentration of all the railroads into a few groups, controlled by a single set of interests, is a brilliant triumph for the policy of centralization; and for this, too, Mr. Morgan has the gratitude of every socialist. The popular discontent caused by the monopolization of one necessary of life after another prepares the soil in a manner ideally perfect for the sowing of socialistic seed, and it is a significant fact that American Socialism has first become an appreciable force in this era of trusts and combinations. * * * If thinking men ever become convinced that in manufacturing and other industries competition is impossible and monopoly inevitable, only two possible alternatives will then present themselves—public or private monopoly; and those who are now occupied with the formation or justification of trusts will be chiefly responsible in case the balance finally swings in the direction of Socialism.

Dog Banquets and Starving Children.

A Mrs. Eugene Clark, one of the four hundred, owns a pet Japanese dog. In order to please her pet, she arranged for a dog banquet. Invitations, written in English and Japanese, were sent to twenty canines of like nationality, who through their owners, accepted the invitations, and came in carriages, each accompanied by a nurse, clothed in full Japanese costume. A table, six inches high, was loaded with fried chicken, Japanese cake, candy, and sweetmeats. In this way the dear little dogs were entertained for three hours, and then carefully wrapped up in silk-embroidered blankets, and taken home in carriages. And in this same city, women were sewing in dingy, low-walled rooms, for a miserable wage of thirty cents per day; here also were to be found thousands of children, poorly clad and homeless, to whom motherly care or a woman's caress would seem the strangest thing in the world.—*The Young Lutheran.*

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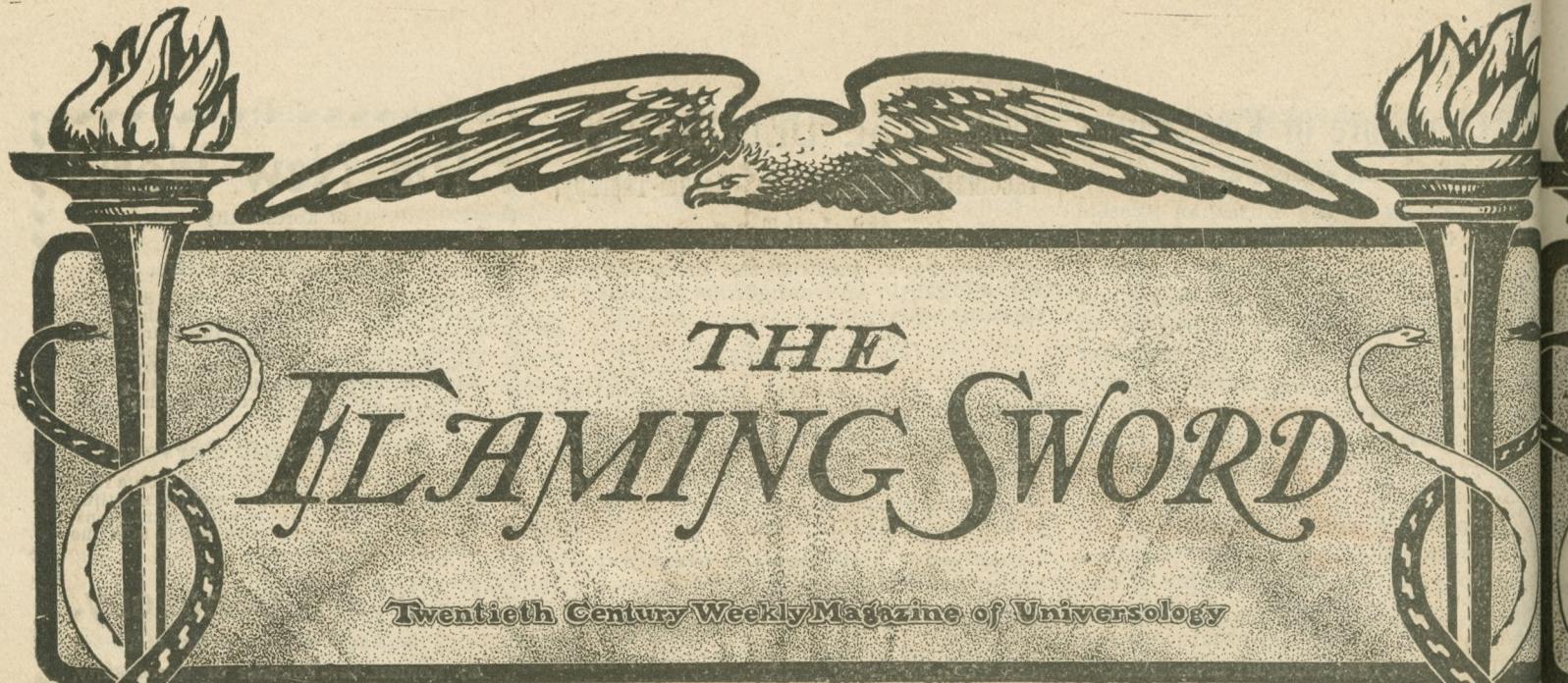
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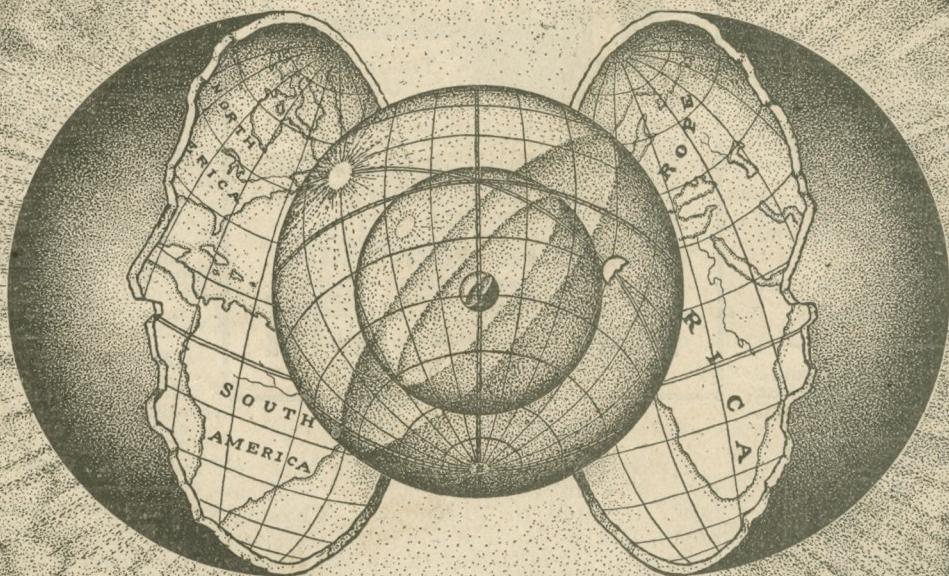
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NUMBER 3.



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